yaos after the principal river in their country. Some 101
say the word Apayao was originated in their fierce [726]
battle cry *"Ma-ap-ay-ao."* During this call the hand [198]
is clapped rapidly over the mouth so that the cry sounds
much like the American Indian war-whoop. This cry [574]
is also used at a feast: when a new visitor comes,
when the basi is brought in, and when a pig is killed.

I will endeavor to describe, from personal obser- 121
vation of its still numerous cultural remains, some-
thing of the life of the Apayaos as it no doubt existed
little changed during the long centuries during which
their folktales were formed.

The life of these people has much to do with the 361
streams of the country along which most of them live.
They do not live on the river flats, but on the mountain
sides for safety. Many of their communities are [103]
named after the streams near which they are located.
A considerable part of the food is obtained from the
streams; and they are used for washing, bathing and
swimming, as well as for scenery. Much of the trans- 505
portation is on the streams, and the men are expert 502
boatma nand raftsmen. During the heavy rainy sea- [487]
son transportation on swollen rivers is perilous; but, [221]
it is carried on somewhat. The result is that many
a banca has over-turned in the roaring rapids; much
valuable merchandidse still lies in the deep pools at the
feet of those rapids; and many of family mourns the
loss of a loved one. Therefore stories of the streams [538]
oftem occur in the legends of the people.

The people on each stream were isolated from 184
each other for many centuries so that there has come 174
to be quite a difference in their customs and dialects. 361
197
162

000 to be quite a differenc in their customs and dialects.
197 Along the length of the Apayao River there are three
162 separate groups. They can understand each other about the way that a Spaniard understands an Italian.

DRESS

291 The ordinary dress of the people is simple. The
[302] men wear breechcloths or G-strings, *abag*. They keep their hair long and coil it on the head. It is confined with a length of cloth wrapped turban fashion.
[304] The hands and wrists are tattooed in the boat pattern.
[142] The teeth are blackened. Each man has a small, de-
[276] corated bag, *bulsa*, in which he keeps his betel nut,
[293] *buyo*, lime bottle, tobacco, flint, tinder, and other small belongings. This is tucked, either into the G-string or in a belt woven of rattan. The woman, when about
301 her work, wears only a tapis. She has a necklace of
523 ancestral beads, shaped from chalcedony, silver and carved amulet bones. There are also patterned porcelain beads in the string. Many of these were obtained from the Chinese when they were active traders here some five centuries ago. Gold does not appear
[304] to be used. The woman has boat-pattern tattoo marks
[291] on the back of her hands as an aid to beauty. The
[854] small children make their skins do as clothing. Babies are carried about by the mothers in slings passed over one shoulder.

292 When all dressed up and ready to go to a party,
301 the woman wears a dark tapis, *aquen;* a cloth girdle, *bajacat;* a short-waisted, long-sleeved, black, pull-on shirt, *badiyo*, all characteristically embroidered in red; a head cloth with spangles, *laddong* and *saban*, topped